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(From Thursday's Daily, Jan. 26.)

DEATH OF MRS. E. H. CANNON.

WHICH OCCURRED AT 10:55 LAST NIGHT.

The news of Mrs. Elizabeth Cannon's demise will not occasion surprise, the fact of her being extremely feeble for nearly two weeks being well known. The intelligence will, however, be received with profound regret by the thousands of people who enjoyed the pleasure of her acquaintance, and by whom she was held in universal esteem and affection. The sympathy felt also for the sorrowing husband and family and other relatives is necessarily deep and universal in the community.

The health of the respected deceased had been failing for over two years, and about that time since, while in Washington, with her husband, Hon. George Q. Cannon, she became so feeble that her recovery, at one time, was almost despaired of. The last attack, which carried her off, commenced on Saturday, the 14th inst. She was then stopping at the farm, a few miles south of the city, and in order to be closer to a wider range of facilities in case of an emergency, she was removed to the 14th Ward of this city, on the following Tuesday, the 17th.

Slight hopes were entertained of her recovery until yesterday (Wednesday) morning, when Mrs. Cannon herself gave up all thoughts of surviving. She requested her brother-in-law, President Angus M. Cannon, to pray to the Lord to relieve her from suffering and take her to himself. She also desired to take leave of those of her children who were at home, which she did, so far as she had strength. Taking an affectionate farewell of her eldest daughter Mary Alice, she advised her to be good and true and to be a guide to the younger children. During this time Mary Alice had been heroically suppressing the powerful emotions by which she was moved, for fear of distressing her mother. When she got sufficiently far from the bedside, she broke down. When Mrs. Cannon bade adieu to her youngest child Sylvester, and blessed him, the scene was so strikingly pathetic that every person in the room was melted to tears of sympathy.

The deceased also took an affectionate farewell of her sister Emily and her brother John, and spoke of their unvarying kindness to her.

Speaking of her absent husband, whom she loved with the full strength of womanly devotion, she said she had no special message for him, as he understood her feelings, which were deeper than words could express. She also expressed herself to the effect that her two eldest sons, John Q., now on a mission in England, and Abram H., on a mission in Switzerland, would do well, and requested their uncle, Angus M. Cannon, to tell them not to falter in well-doing.

Although there was probably nothing on earth that Sister Cannon would have more desired than to have had her husband by her bedside during her last moments, she would not suffer her natural feelings to interfere with her strong sense of duty, and on Monday, the 23d inst., she dictated the following dispatch to him:

"Remain at your post. God can raise me up, if it is his will, in answer to your prayers there, as well as if you were here. All is being done for me that can be done."

Here was exhibited a heroic trait, that was a key to the noble character of the woman. Something of the devotion of Brother Cannon to the interests of the people he represents is exhibited in the same connection. Those who are in any way acquainted with him know the intensity of his affection for his family—his great love for his departed wife. No personal consideration

that could be named could have kept him away from the bedside of his dying wife. On the 24th he telegraphed to that effect to his brother Angus M., but stating that his duty to the people required his presence in the Capital.

Elizabeth Hoagland Cannon was the daughter of Abraham and Margaret Quick Hoagland, born Nov. 3, 1835, in the town of Royal Oak, Oakland County, Michigan, being aged 46 years, 2 months and 22 days. Her parents embraced the gospel in her childhood and went to Nauvoo, from which place they emigrated during the general exodus of the Church, in 1846. They passed the following winter at Winter Quarters, and reached the Salt Lake Valley with President John Taylor's company in the month of October, 1847. Mrs. Cannon was married to the Hon. George Q. Cannon on the 11th of December, 1854, and in the Spring of the following year accompanied her husband on a mission to California. While there she buried her oldest child, George Q. Cannon—and passed through many hardships, returning to Utah in the Fall of 1857. She went south at the time of the move, and in the Fall of 1860 accompanied her husband on a mission to England, leaving her two sons, John Q. and Abram H. Cannon, at home. She remained away until the fall of 1863. On the way home, Mrs. Cannon lost her little daughter on the Plains, and brought the remains to this valley; and soon after was bereft of a little boy, these two children having been born during her absence in England. She returned from both the missions mentioned without the society of her husband, whose duties prevented him accompanying her. Mrs. Cannon has accompanied her husband to Washington three times during his deputation. She has had eleven children, six of whom are now living. John Q. Cannon, her eldest, is now on a mission to England, and Abram H. on a mission in Germany. The latter has not seen his mother for nearly three years; the former left for his field of labor in August last.

The date when the funeral will take place has not yet been arranged.

OBSEQUIES OF SISTER E. H. CANNON.

The remains of Sister Elizabeth H. Cannon, wife of President Geo. Q. Cannon, were conveyed from the house where her demise occurred to the Fourteenth Ward Assembly Hall, on Sunday morning, escorted by a long procession of relatives. The following, all of whom are nephews of the deceased with the exception of the last named, acted as pall bearers:

"C. J. Lambert, George C. Lambert, Joseph A. West, Richard G. Lambert, Thomas K. Little, David H. Lambert, A. M. Cannon, Jr., John Hoagland, George M. Cannon, John Woodbury, Angus C. Lambert and Isaac M. Waddell."

The escort with the body reached the building where services were to be held precisely at 10 o'clock, but long before that hour a crowd of people had congregated. The attendance was so great that probably not more than half were able to obtain admission.

Under the direction of President Angus M. Cannon, who had all through the trying scenes of the illness, as well as subsequently, represented the absent husband, the latter's wishes regarding the funeral had been carried out. The coffin, a comely casket, made specially by Sexton Taylor, of native mountain pine, nicely polished, and embellished with silver, was placed near the stand. On the lid were laid wreaths of flowers. Brother A. M. Cannon sat near the head of the coffin, and the relatives of the family on the seats adjacent to and surrounding it.

The organ and stand were draped with a delicate white fabric, and upon the latter were vases containing flowers.

The services were conducted by Bishop Thomas Taylor.

After the choir had sung the hymn commencing:

O Lord responsive to thy call,
In life or death, whatever befall.

Prayer was offered by Counselor D. H. Wells.

The choir sang:

Mourn not the dead who peacefully lay
Their wearied bodies down.

President Woodruff made the following remarks:

We are again called to pay our last respects to the dead. Upon this occasion it is one of the daughters of the Lord, a mother of Zion who has filled the measure of her creation. Sister Cannon was a noble woman, a noble mother in Israel who has raised a noble posterity; and she has now gone to rest after spending her life in upholding the principles of truth and making them honorable in the earth.

There are some things connected with this funeral that may be considered unpleasant, I refer to the absence of the husband of the deceased at Washington, where he is laboring for the interest and welfare of the people of this Territory, he, under the circumstances, not feeling to leave his post, but to leave the remains of his companion in the hands of his friends and to the mercy of God. And also in the absence of her two oldest sons, one of whom is in England, the other in Germany, preaching the gospel to the inhabitants of those respective countries, neither of whom, therefore, the sons nor the husband, can be present to pay their last respects to their noble mother and companion.

On such occasions when mourning the loss of our departed friends, I cannot help but think that in every death there is a birth: the spirit leaves the body dead to us, and passes to the other side of the vail alive to that great and noble company that are also working for the accomplishment of the purposes of God in the redemption and salvation of a fallen world. And the spirit of this our deceased Sister has gone to mingle with her little ones who have gone before her, and with her father and mother and her other family relations, and with her many friends who, like her, have wrestled with life and the struggles and troubles thereof, have overcome and gone home. All is well with Sister Cannon. She is satisfied with her condition to-day. I feel with regard to her as I have always felt with regard to faithful Latter-day Saints, when they have finished their work and gone behind the vail, that there are none of them that would return to their earthly bodies if they had the opportunity.

In making remarks at funerals, which I have often been called upon to do, I have taken the liberty of speaking plainly my feelings with regard to the dead. And I will say here, when I see a man or woman, a true and faithful Latter-day Saint pass away, I do not feel in my heart to mourn. Why should we mourn for the woman whose remains lie before us? She has been true and faithful to the sacred and holy covenants that she entered into with God her heavenly Father; she has received those ordinances in the house of God that will prepare her to go into the presence of the best men and women that have lived upon the earth; she has left a noble posterity to bear her name and to bear record of and to emulate her example; she is freed from pain and suffering and the anxieties of life, and is now beyond the power of the enemy of all righteousness; she has opened her eyes in the spirit world, among her relatives and friends and her own little ones, whose death caused her grief and pain; she has gone to enjoy the society of those who have washed their robes and made them white in the blood of the Lamb, and to inherit the blessings and glory of eternal life. No, I cannot feel to mourn for her. It is hard, of course, to part with our friends; but after all it is with regard to them, as one of old said. It is better to go to the house of mourning than the house of feasting. It is natural for us to give expression to our feelings in tears in laying away the bodies of our beloved friends, and there is a degree to which we may go which is proper and right; but there are extremes which are often indulged in, which is neither proper nor right for Latter-day Saints to copy after. Here, however, as I have said, we have nothing to mourn about as far as Sister Cannon is concerned.

When I say that I have never felt to mourn for any faithful man or woman who has died in this Church, I must make one exception; I did feel to mourn, and so did all Israel, the death of our martyred Prophet and Patriarch, Joseph and Hyrum Smith. But we did not mourn on account of them personally, for they had passed through all that any martyr ever did or could, but we felt to mourn their loss to the Church as our leaders

to whom we had learned to look for counsel and advice in every hour of trouble and trial, although there is something very dreadful in the thought of assassinating men, whether they be Prophets or Apostles, or whether they be emperors or presidents. With that exception I have not felt to mourn for any faithful person who has gathered up his feet and gone to sleep with the fathers. I have felt rather, that they have gained a victory which but few of the human family have gained in their day and generation. For you will find, my brethren and sisters, there are but a very few comparatively, either male or female, who have had independence of mind enough, as well as honesty of heart sufficient to receive the Gospel of Christ. It takes independence of mind, honesty of heart, faith in God and firmness of character to live the life of a Latter-day Saint, in the face of a frowning world, and in the midst of trials and troubles and persecution.

The spirit of Sister Cannon has left us; her body is here awaiting the purifying changes it must undergo in mother earth. But whether her spirit is present witnessing these funeral services, or whether she, on opening her eyes in the spirit world, would say, "I leave my body for my friends to bury, I must enter upon my mission," that is something we are not able to speak definitely about. God not having revealed it unto us. But this we do know, she is all right, because she was thoroughly prepared for the change that awaited her; and she has gone to do all that she can for those of her kindred and friends that are to follow. And what more can you say? We are left, and we are doing for Sister Cannon what our friends, sooner or later, will be doing for us. It will not be very long before Brother Cannon and also the children and friends of the deceased who remain will join her in the spirit world, if it is not until the coming of Christ. This admonition comes home forcibly to the living, "Be ye also ready." And it applies to us all. And it is for us as parents and Elders of Israel to labor in the cause of God while we are permitted to tarry; living up to the light and knowledge that we have been blessed with. For there is a time appointed unto all men; and He takes away many according to the counsels of His own will. He takes whom He will take, and spares whom He will spare for a wise purpose in Himself. These things are according to the purposes and ordination of God to man. Some labor this side of the vail, others on the other side of the vail. If we tarry here we expect to labor in the cause of salvation, and if we go hence we expect to continue our work until the coming of the Son of Man. The only difference is, while we are here we are subject to pain and sorrow, while they on the other side are free from affliction of every kind.

I pray God to comfort the heart of Brother Cannon in this his sad bereavement, and to sustain him by the power of His Spirit; and I pray that his wives and children may be blessed and preserved in the truth, that at last he and they, together with this his companion, whose voice is now hushed in death, may come forth in the morning of the first resurrection, and stand in their family organization clothed with glory, immortality and eternal lives, to join with the redeemed and sanctified in exclaiming:

"O death, where is thy sting? O grave, where is thy victory?"

PREST. JOS. F. SMITH.

Being requested I arise to make a few remarks.

Occasions of this kind afford us opportunity, not so much for mourning the loss of our departed friends as to reflect upon our present condition and our future prospects and hopes. For, as has been remarked, "It is better to go to the house of mourning, than to go to the house of feasting; for that is the end of all men, and the living will lay it to his heart."

Here we have occasion to reflect upon our own lives and the future that awaits us.

For there is one event which inevitably awaits every living soul, and it is only a question of a very little while when every one present, as well as elsewhere, will be placed in a position similar to that in which our beloved sister is placed, whose body now lies here in the cold embrace of death. We are born to die, it is the inevitable end of

all flesh, it being a fixed, unalterable decree of the Almighty concerning the human family. We may therefore, as well now as at any other time, reflect upon what the result of our lives may be after we shall pass away from this stage of existence. If we do well, says the Lord, we are accepted unto Him; but if we do ill, sin lies at our door. It is a truth that should arrest the attention of every one, that we shall be required to render an account for the deeds we do in the body. And for my part I feel that we have no cause to shed a tear for the condition of Sister Cannon. For years she has been afflicted, and has been quite feeble at times. Now she has passed beyond suffering and debility; nothing but the lifeless, inanimate part of Sister Cannon remains, the life—the intelligent and the immortal part has gone to God from whence it came. Not but what she might be present if she desires to be here, and her desire be consistent with the will and pleasure of our heavenly Father; for those who live here in the flesh have a claim upon this earth, and upon the bodies they have occupied while they sojourned here. This earth is their home, and will forever so remain—that is, they will possess an inheritance here inasmuch as they overcome and become the Saints of the Most High God. For it is written, that unto the Saints of the Most High the earth and the fulness thereof shall be given, and they shall possess it forever and ever. But notwithstanding the immortal part of this our deceased sister has returned to God, from whence it came, she possesses the privilege, or may possess the privilege, as I have said, if she so desire, and if it be in accordance with the will and pleasure of the Almighty, to be present on this occasion to witness the ceremonies in which we are now engaged. We are told by the Prophet Joseph Smith that, "there are no angels who minister to this earth but those who do belong or have belonged to it." Hence, when messengers are sent to minister to the inhabitants of this earth, they are not strangers, but from the ranks of our kindred, friends, and fellow-beings and fellow-servants. The ancient Prophets who died were those who came to visit their fellow-creatures upon the earth. They came to Abraham, to Isaac and to Jacob; it was such beings, holy beings if you please, that waited upon the Savior and administered to Him on the Mount. The angel that visited John when an exile, and unfolded to his vision future events in the history of man upon the earth, was one who had been here, who had toiled and suffered in common with the people of God; for you remember that John, after his eyes had beheld the glories of the great future, was about to fall down and worship him, but was peremptorily forbidden to do so. "See thou do it not; for I am thy fellow servant, and of thy brethren the prophets, and of them which kept the sayings of this book. Worship God." Jesus has visited the people of this earth from time to time. He visited and shewed himself in his spiritual body, to the brother of Jared, touching certain stones with His finger, that the brother of Jared had fashioned out of the rock, making them to give light to him and his people in the barges in which they crossed the waters of the great deep to come to this land. He visited others at various times before and after He tabernacled in the flesh. It was He who created this earth, it therefore, is His inheritance, and He had a perfect right to come and minister to the inhabitants of this earth. He came in the meridian of time and tabernacled in the flesh, some 33 years among men, introducing and teaching the fullness of the Gospel and calling upon all men to follow in His footsteps; to do the same things that He himself did that they might be worthy to inherit with Him the same glory. After He suffered the death of the body He appeared, not only to His disciples and others on the eastern continent, but to the inhabitants of this continent, and he ministered unto them as He did to the people in the land of Palestine. In like manner our fathers and mothers, brothers, sisters and friends who have passed away from this earth, having been faithful, and worthy to enjoy these rights and privileges, may have a mission given them to visit their relations and friends upon the earth again, bringing from the divine Presence messages of love, of warning, of reproof and instruction to those whom they had learned to